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are beyond experience, and yet experience constantly points to them. Intellect cannot compass a knowledge of them, but feeling and will have a right to be heard as well; and for these the transcendent realities which make up the content or object of Christian faith are appropriated in a personal conviction and belief that invest them with objective and eternal reality. *E. g.*, by this personal conviction of will the Christ becomes, not merely a historical person, but also the eternal, pre-existent Deity, and Lord of heaven and earth. *Meta-physic*, as taking account of this feeling-will element, is called *formal* metaphysic, as distinguished from metaphysic as intellectual speculation, which is *material* metaphysic. Beyond pointing out the misleading character of this distinction between "formal" and "material," it is hardly necessary to make any further remark, since it is by no means clear that any positive contribution to the subject in hand, carrying us much beyond what had already been achieved, is made in this volume.

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SOCIAL CONTROL: A Survey of the Foundations of Order. By EDWARD ALSWORTH ROSS. New York: Macmillan, 1901. Pp. 463. \$1.25.

DR. ROSS here gives us the fruit of several years of severe study, having begun publishing upon the subject by a series of articles in the *American Journal of Sociology* running as far back as March, 1896. Its studies, he tells us, "fall within one narrow tract of the province of sociology." This tract, "social psychology," falls into two subdivisions—social ascendancy and individual ascendancy. And once more, "social ascendancy is further divided into social influence—mob mind, fashion, convention, custom, public opinion, and the like—and social control." The last is the subject of this book, whose object is "to determine how far the order we see all about us is due to influences that reach men and women from without; that is, *social* influences."

The book has three divisions, relating respectively to the grounds, the means, and the system of control. The first includes sympathy, sociability, sense of justice, individual reaction, working out a natural order, "that is to say, an order without art or design," and discussions of the need, direction, and radiant points of social control. The second division treats of public opinion, law, belief, social suggestion, education, custom, religion, the type, ideals, art, personality, social

valuations, the genesis of ethical elements, and the like. The third part deals with class control, and the vicissitudes, system, limits, and criteria of social control.

It is one of the most vigorous, suggestive books in its general field. Dr. Ross has read widely and made the knowledge gained his own. He is full of clear, original thought, though the reader may at times think his originality is little more than that of vivid expression. The minister will read him with great profit for his challenges of conventional opinions, for the way the author compels the clergyman to revise his own conclusions or their defenses, and for the new fields into which he is taken.

The method of the book, as given in the statement of its object quoted above, is substantially that of the psychological school of sociology, from which most of the books on sociology for the last dozen years have come. That is, it attempts to account for the facts and explain the operations of human society by starting with the various psychical forces that produce social phenomena, and then tries to find out the way in which these produce social life and institutions. Or, to use an old phrase, it proceeds from the dynamic to the static rather than in the reverse order. This is certainly alluring. But are the results likely to be of permanent value? Does not this method reverse that of most of the other modern sciences, which begins with the familiar, concrete forms of social life, analyzes, compares, classifies them, and thus discovers their functions and moving forces and the way they work? If not, it assumes that this elementary work has been so far completed that approach from the psychological point is now safe and intelligible, which some will greatly doubt.

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IDEALS OF MINISTRY. By A. WALLACE WILLIAMSON. London: Blackwood & Sons, 1901. Pp. 205. 3s. 6d.

THE author of this book is a Presbyterian pastor in Edinburgh. He was also lecturer on pastoral theology at the university, and we have in this volume the substance of his lectures. He calls attention to the historical continuity of the ministry from apostolic times to the present hour. True ministers are called to their work by Christ and by the church, the representative of Christ. Their work is "the cure of souls." Their distinctive characteristic is self-dedication, and the ideal of their service is self-surrender. After the elaboration of a few